

## **Arabic with Husna Cheat Sheet**

## WORDS - Three kinds of words in Arabic

In the Arabic language, we have only 3 kinds of words. They are:

1. **إِسْمٌ** - The name of a person, place, thing, idea, adjective, adverb and *more*.
2. **فِعْلٌ** - A word that has a tense (past, present or future)
3. **حَرْفٌ** - A word that needs another word with it in order to make sense.

### Every اسم has 4 properties

1. Status **اعراب**
2. Number **عدد**
3. Gender **جنس**
4. Type **قسم**

Every time you come across an اسم you should be able to identify its four properties.

### Status of اسم (اعراب)

#### 1. The three forms of status

- a. Doer of the act **رَفْعُ / مَرْفُوعٌ**
- b. Detail of the act **نَصْبُ / مَنْصُوبٌ**
- c. Word after 'of' **جَرُّ / مَجْرُورٌ**

#### 2. Light vs. Heavy

- a. An اسم can either be "light" or "heavy" normally an اسم should be heavy.
- b. All the words in the Muslim chart are heavy.

#### Masculine

جر	نصب	رفع	
مُسْلِمٍ	مُسْلِمًا	مُسْلِمٌ	Singular مفرد
مُسْلِمَيْنِ	مُسْلِمَيْنِ	مُسْلِمَانِ	Dual مثنى
مُسْلِمِينَ	مُسْلِمِينَ	مُسْلِمُونَ	Plural جمع

#### Feminine

جر	نصب	رفع	
مُسْلِمَةٍ	مُسْلِمَةً	مُسْلِمَةٌ	Singular مفرد
مُسْلِمَتَيْنِ	مُسْلِمَتَيْنِ	مُسْلِمَتَانِ	Dual مثنى
مُسْلِمَاتٍ	مُسْلِمَاتٍ	مُسْلِمَاتٌ	Plural جمع

- c. An اسم is made light by removing the extra ن sound at the end. Do this by:
  - Removing the **تنوين** OR

- Remove the extra ن at the end of the اسم.

#### Masculine

جر	نصب	رفع	
مُسْلِمٍ	مُسْلِمًا	مُسْلِمٌ	Singular مفرد
مُسْلِمَيْنِ	مُسْلِمَيْنِ	مُسْلِمَانِ	Dual مثنى
مُسْلِمِينَ	مُسْلِمِينَ	مُسْلِمُونَ	Plural جمع

#### Feminine

جر	نصب	رفع	
مُسْلِمَةٍ	مُسْلِمَةً	مُسْلِمَةٌ	Singular مفرد
مُسْلِمَتَيْنِ	مُسْلِمَتَيْنِ	مُسْلِمَتَانِ	Dual مثنى
مُسْلِمَاتٍ	مُسْلِمَاتٍ	مُسْلِمَاتٌ	Plural جمع

- Note that making an اسم light or heavy will **NOT** change the status of the اسم.
- d. There are only **4** reasons for an اسم to be light
  1. When **مضاف** (a مضاف is light and the "مضاف اليه" is in جر status)
  2. When you call someone using a يا
  3. When partly flexible
  4. When absolute negation (**لا نافية جنس**) for example **"لا اله الا الله"**
- e. Note: **ال** doesn't like **تنوين**, but an اسم with **ال** isn't considered light. The light vs heavy conversation is irrelevant for words with **ال** on them.

### 3. How to Tell Status

#### A. Ending Combination

##### Masculine

	Heavy	Light	
Pair	أَنِ (aani)	أَيَّ (aa)	رَفْعُ
	أَيْنِ (ayni)	أَيَّ (ay)	نَصْبُ
	أَيْنِ (ayni)	أَيَّ (ay)	جَرُّ
Plural	وَن (oona)	و (oo)	رَفْعُ
	يِنِ (eena)	يِ (ee)	نَصْبُ
	يِنِ (eena)	يِ (ee)	جَرُّ

##### Feminine

	Heavy	Light	
Plural	أَت (aatun)	أَت (aatu)	رَفْعُ
	أَت (aatin)	أَت (aati)	نَصْبُ
	أَت (aatin)	أَت (aati)	جَرُّ

#### B. Ending Sounds

Heavy	Light	
ُ (oun)	ُ (o)	رَفْعُ
ُ (un)	َ (aa)	نَصْبُ
ِ (in)	ِ (e)	جَرُّ

#### C. Pronouns (ضمائر)

- Independent Pronouns (**ضمير منفصل**)
  - a. Always **رَفْعُ**
- Attached Pronouns (**ضمير متصل**)
  - a. **نصب** if attached to **فِعْل** (verb)
  - b. **نصب** if attached to **حرف نصب**
  - c. **جر** if attached to **حرف جر**
  - d. **جر** if attached to اسم (such as **مضاف** , **مضاف اليه**)

Raf "They(m)"	Raf "Both of them"	Raf "He"	3rd Person Pronouns
هُم	هُمَا	هُوَ	
Nasb/Jarr (attached) مُمْ or مِم	Nasb/Jarr (attached) هِمَا or هِما	Nasb/Jarr (attached) هِ or هِ	
Raf "They(f)" هُنَّ	Raf "Both of them(f)" هُمَا	Raf "She" هِىَ	
Nasb/Jarr (attached) هُنَّ or هِنَّ	Nasb/Jarr (attached) هِمَا or هِما	Nasb/Jarr (attached) ها	2nd Person Pronouns
Raf "You (m. pl)" أَنْتُمْ	Raf "Both of you" أَنْتُمَا	Raf "You(m.s)" أَنْتَ	
Nasb/Jarr (attached) كُمْ	Nasb/Jarr (attached) كُما	Nasb/Jarr (attached) كَ	
Raf "You (f. pl)" أَنْتُنَّ	Raf "Both of you(f)" أَنْتُمَا	Raf "You(f.s)" أَنْتِ	
Nasb/Jarr (attached) كُنَّ	Nasb/Jarr (attached) كُما	Nasb/Jarr (attached) كِ	1st Person Pronoun
Raf نَحْنُ	Raf "We"	Raf "I"	
Nasb/Jarr (attached) نا		نَاسِبُ / يَ jarr (both are attached)	

#### 4. Flexibility

There are 3 categories of flexibility:

##### 1. Fully flexible

- Fully flexible اسم can show all three statuses **نَصْب** , **رَفَع** , and **جَر**.
- Most اسم are fully flexible.
- Fully flexible اسم can be heavy or light.
- All the words in the Muslim chart are fully flexible.

##### 2. Non flexible

- Non flexible isms only have one form.
- Look the same in all statuses.
- Words that are non flexible:
  - Words ending in الف (such as مقصورة (الف ممدودة) eg: هدى ، دُنْيَا ، هَذِهِ
  - All اسم موصولة

الَّذِي الدَّانِ الَّذِينَ النَّبِيَّ النَّانِ اللَّابِيَّ اللَّوَاتِي

- The singular and the plural pointing words(pointers other than pairs)

أُولَئِكَ ، تِلْكَ ، ذَلِكَ ، هَؤُلَاءِ ، هَذِهِ ، هَذَا

##### 3. Partly flexible

- Cannot be heavy and cannot take a "kasrah" such that it has two forms, one for **رَفَع** and one form for **نَصْب** and **جَر**.
- A partly flexible اسم becomes fully flexible if it is a مضاف (the word before 'of') or if ال is put in front of it.

Words which are partly flexible

- Names of all places, whether Arab or non-Arab, with the exception if names spelled with 3 letters

How is it Treated?	Jarr	Nasb	Raf
Arab place more than 3 letters, partly flexible	مَكَّة	مَكَّة	مَكَّة
Non Arab place, more than 3 letters, partly flexible	بَاكِسْتَان	بَاكِسْتَان	بَاكِسْتَان
Exception: place with only 3 letters, fully flexible	عَدْنِ	عَدْنَا	عَدْنُ

- All non-Arab names, with the exception if names spelled with three letters with a َ (sukoon) in the middle

How is it Treated?	Jarr	Nasb	Raf
Arab name, fully flexible	مُحَمَّدٌ	مُحَمَّدًا	مُحَمَّدُ
Non-Arab name, partly flexible.	إِبْرَاهِيمُ	إِبْرَاهِيمَ	إِبْرَاهِيمُ
Exception: Non-Arab name three letters, fully flexible	نُوحٌ	نُوحًا	نُوحُ

There are only four Arab Prophets mentioned in the Quran **شُعَيْبٌ** , **صَالِحٌ** , **هُودٌ** and **مُحَمَّدٌ** . If you memorize these it will become easy to recognize that almost all other names mentioned in the Quran are partly flexible.

- Names of colors (masculine or feminine) for example **أَخْمَرُ** , **خَمْرَاءُ**
- Comparatives (masculine and feminine) for example **أَكْبَرُ** , **أَحْسَنُ**
- Body defects for example **أَبْكَمُ** (mute) and **أَعْوَجُ** (crooked)
- Certain Broken Plurals with an الف in the middle for example **مَسَاجِدُ** , **مَفَاتِيحُ**

#### 5. Five اسم with exceptions (الاسماء الخمسة)

Status of 5 following words is not shown by ending sound or ending combination. Their status is shown by ending letter.

The five special isms are:

Father	أَبٌ
Brother	أَخٌ
Mouth	فَمٌ
In-law	حَمٌ
Possessor-of	ذُو

- و ends with **رَفَع**
- ا ends with **نَصْب**
- ي ends with **جَر**

Word	Regular	Status	Word	Regular	Status
Father	أَبٌ	أَبُو	Mouth	فَمٌ	فُو
	أَبَا	أَبَا		فَمَا	فا
	أَبِي	أَبِي		فِي	فِي
Brother	أَخٌ	أَخُو	In-law	حَمٌ	حَمُو
	أَخَا	أَخَا		حَمَا	حَمَا
	أَخِي	أَخِي		حَمِي	حَمِي
Possessor-of	Always a Mudhaf	ذُو			
		ذَا			
		ذِي			

#### Number of اسم (عدد)

There are three categories for number of اسم

##### A. Singular

##### B. Pair

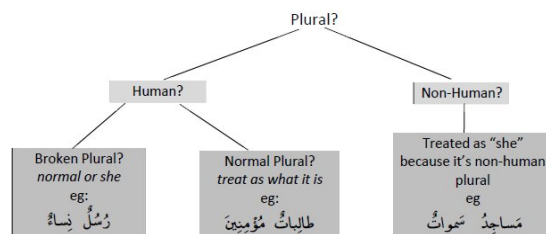
- Masculine ends with aani , aini, aini (see Muslim chart)
- Feminine ends with taani, taini, taini (see Muslim chart)

##### C. Plural

There are four kinds of plurals

- People plurals
  - (جمع مذكر سالم) Sound Masculine Plural (see Muslim chart). Recall that the -oona, -eena ending combinations from the Muslim chart represent words that are masculine and plural.
  - (جمع مؤنث سالم) Sound Feminine Plural (see Muslim chart). Recall that the -aaton and -aatin ending combinations in the Muslim chart represent words that are feminine and plural.
- (جمع مكسر عاقل) Human-broken plurals
  - They are broken plurals that represent groups of intelligent beings (humans, jinni, and angels), for example رُسُلٌ , مَلَائِكَةٌ , عُلَمَاءٌ
  - They have no pattern like "Sound People Plural", need to consult dictionary to figure out if it is plural.
  - Masculine can take pronouns and pointers as singular feminine such as (تلك , هي) OR their normal plural pronouns and pointers (هم , اولئك , هم).
  - Famine can take pronouns and pointers as singular feminine such as (هي , تلك) OR their normal plural pronouns and pointers (هن , هؤلاء).
- (جمع مكسر غير عاقل) Non-human-broken plurals
  - Non-Human Broken Plurals represent non intelligent beings for example كُنُتَبٌ , كِلَابٌ , مَسَاجِدُ
  - Always treated as singular feminine

The chart below can help you determine how plurals should be grammatically treated.



- d. (اسم جمع) Some words are plural just because Arabs said so such as.
- They are translated as singular but are grammatically treated as plural because they represent groups of people. For example قَوْمٌ (nation), نَاسٌ (nation), قَرْنٌ (century)

### Gender اسم (جنس)

- In Arabic every اسم is grammatically treated as either masculine or feminine.
- Words are assumed to be masculine unless it can be proved that they are feminine.
- Words that represent biologically feminine beings are grammatically treated as feminine. For example: mother أُم, sister أُخْتُ, cow بَقَرَةٌ
- Some words that are not biologically feminine may be treated as feminine also. They are called *fake feminine*.

#### There are 5 types of fake feminine

- Words ending in the letter ة or آء (only for colors), and ي (only for superlatives)

ة	آء	ي
رَحْمَةٌ	صَفْرَاءُ	الْكُرْبَى
صَلَاةٌ	حُمْرَاءُ	الصُّغْرَى

**Note:** There are some male names that end in ة. For example حمزة, أسامة, معاوية. These names are still masculine despite the fact that they have a ة at the end

- Human body parts in pairs

Lip شَفَّةٌ	Ear أُذُنٌ	Hand يَدٌ	Shin سَائِيٌّ
Foot قَدَمٌ	Leg رِجْلٌ	Eye عَيْنٌ	Ankle كَعْبٌ
Heel عَقِبٌ	Shoulder مَنْكَبٌ	Cheek خَدٌ	Elbow مِرْفَقٌ

- Broken plurals and all non-human plurals (discussed earlier)
- Proper names of places, for example مَكَّة, مِصْرٌ, أَمْرِيكَا
- Feminine because the Arabs said so, these are called مَوْنَت سِمَاعِي. These words are highlighted in the story below:

During a حَرْبٍ a soldier was daydreaming looking up at the سَمَاء until the شَمْس came up. When he snapped out of it, he realized he was the only نَفْس left on the battlefield. He was surrounded by نَار so he used a دَلْو full of water to make a سَيْبِل all the way to safer أَرْض. In the hot blowing رِيح he was desperately looking for a بَيْت to draw water from. In his search, he found an empty دَار inside which he finds a كَاس full of خَمْر. He is tempted despite his fear of جَهَنَّم to take a sip but wards off his temptation and uses his عَصَا to strike the drink.

### Type اسم (قسم)

- Type refers to a word being common (نَكْرَة) or proper (مُعْرِفَة). In English these are called indefinite and definite words or generic and specific words.
- Normally a word is common unless we can prove that it is proper.

#### A. Proper (معرفَة)

There are 7 kinds of proper words:

- Words with ال (لام تعريف) eg: الْكِتَابُ الْمُسْلِمُونَ
  - When ال (لام تعريف) is added تنوين drops
- Proper names (عَلَم اسم) eg: عَلِي, مُحَمَّدٌ
- The one being called (الْمُنَادِي) eg: يَا مُحَمَّدُ, يَا وَلَدُ
  - Word after يَا becomes light

- If you call someone يَا وَلَدُ, يَا رَبُّ such that word after يَا gets رَفَع
  - If you call a مِصَاف it becomes نَصَب such as يَا عَبْدَ اللَّهِ
- Pronouns (ضَمَائِر). The English pronouns are I, you, he, she, it, we, they.
  - Pointer words (أَسْمَاءُ الْإِشَارَة): In English there are four: this, that, these, and those

Near			
هَؤُلَاءِ	هَٰذَانِ	هَٰذَا	Masculine
هَؤُلَاءِ	هَٰذَيْنِ	هَٰذَا	جَرّ and نَصَب
هَؤُلَاءِ	هَٰتَانِ	هَٰذِهِ	Feminine
هَؤُلَاءِ	هَٰتَيْنِ	هَٰذِهِ	جَرّ and نَصَب

Far			
أُولَٰئِكَ	ذَٰلِكَ	ذَٰلِكَ	Masculine
أُولَٰئِكَ	ذَٰلِكَ	ذَٰلِكَ	جَرّ and نَصَب
أُولَٰئِكَ	تَٰلِكَ	تَٰلِكَ	Feminine
أُولَٰئِكَ	تَٰلِكَ	تَٰلِكَ	جَرّ and نَصَب

- Connector words (أَسْمَاءُ الْمَوْصُولَة) such as الَّذِي (the one who)

جمع Plural	مثنى dual	مفرد singular	
الَّذِينَ	الَّذَانِ	الَّذِي	مذكر Masculine
الَّتِي	الَّتَانِ	الَّتِي	مؤنث Feminine

- مِصَاف is proper if مِصَاف الِمْ is proper

#### B. Common (نَكْرَة)

- Usually has تنوين but not applicable for proper name for example مُحَمَّدٌ
- Ending combination without ال



## FRAGMENTS - The 6 Fragments

A fragment is more than a word but less than a complete sentence. In Arabic there are 6 commonly used fragments that involve اسم:

1. اضافة
2. حرف جار
3. حرف نصب
4. موصوف صفة
5. اسما اشارة و مشار اليه (Pointers)

### Fragment اضافة

- It brings two اسم together with the word 'of' between them e.g Messenger of Allah.
- The word before 'of' is called the مُضاف and the word after 'of' is called the مُضاف اليه.

### Four primary rules for the اضافة

1. The مُضاف (word before "of") should be:
  - a. Light
  - b. No ال (لام تعريف)
2. The مُضاف اليه should be:
  - a. In status after the جر
3. Nothing comes between مُضاف and مُضاف اليه
4. مُضاف type is dictated by its مُضاف اليه

### Three basic kinds of اضافة

1. "of" translation eg: Imam of the masjid إمام المسجد
2. Pronoun attached to an اسم eg: His house بَيْتُهُ
3. Special مضاف eg: Under the earth تَحْتَ الارض

### Special مضاف

- Special مضاف are words that act as a مضاف 99.9% of the time
- However, when we translate them we do not always use the word 'of' in the translation eg.

after	بَعْدَ	below	تَحْتَ	above	فَوْقَ
behind	خَلْفَ	in front of	أَمَامَ	before	قَبْلَ
especially from	لَدُنْ	behind, beyond	وَرَاءَ	between	بَيْنَ
right in front of	قُدَّامَ	which, any	أَيَّ	other than	غَيْرَ
some, some of	بَعْضَ	around, surrounding	حَوْلَ	with, at, has, by/beside	عِنْدَ
besides, other than	دُونِ	with	مَعَ	each, all, every, the whole	كُلَّ

### Multiple مُضاف إليه

Sometimes there are several مُضاف إليه in one construction in that case middle مُضاف إليه becomes the مضاف of succeeding words. Therefore ال cannot precede it nor can the تنوين be appended to it for example (بَابُ بَيْتِ الْوَلَدِ).

Note: كل, بعض, غير don't always have to be a مضاف. They can appear heavy as well with a تنوين. It depends on what it is being used for.

### Fragment حرف جار

- The حرف جار makes the اسم after it مجرور
- Nothing comes between the حرف جار and its اسم
- The حرف جار is called the جار and the اسم it makes جار is the مَجْرُور

### There are 17 حرف جار

many	رُبَّ	With	ب
Other than	خَاسِ	Swear (by Allah)	ت
from/ because of	مِنْ	like/as	ك
Other than	عِدا	for/have (pronoun ل, else ل)	ل
in/about	فِي	oath	و
about/away from	عَنْ	since	مُنْذُ
on/upon/ against	عَلَى	since	مُدَّ
until	حَتَّى	Other than	خِلا
to/towards	إِلَى		

### Important notes about حرف جار

- Don't confuse the حرف جار كَ with the attached pronoun كَ. eg: - كَعَصْفِي is a حرف جار, رَبُّكَ is an attached pronoun.
- When attached to a pronoun, the ل is pronounced لَ otherwise it is لِ. eg: لكم vs. لِرَسُولٍ
- Don't confuse the ل of حرف جار with the ل of emphasis. The ل of emphasis does not make the اسم مجرور a اسم eg:
  - لَتَجَنَّ - Most certainly, I swear to it, we.
  - لَنَا - For us (حرف جار).

- Don't confuse the وَ of حرف جار (for oaths only) with the connector وَ which means "and". The وَ of حرف جار will make the اسم after it مجرور
- When مِنْ and عَنْ are attached to ما they are written as مِمَّا and عَمَّا
- If attached to a pronoun, الي and على are pronounced with a ي eg: إِلَيْكَ or عَلَيْهِ

### Fragment حرف نصب

- The حرف نصب makes its اسم a نصب
- It can tolerate a long distance relationship

alas (express regret)	لَيْتَ	certainly, for sure	إِنَّ
however	لَكِنَّ	that	أَنَّ
so that, hopefully, maybe	كَلَّا	as though, as if	كَأَنَّ
		because	بِأَنَّ

- The نصب version of the pronoun نِي is أَنَا and نَا. When attached to a حرف نصب ending in ن, these pronouns can be written fully, or the ن can be dropped. لَكِنَّا and لَكِنَّا or إِنِّي and إِنِّي

### Fragment موصوف صفة

It is a noun-adjective fragment in which one اسم is used to describe another اسم. For example, we say *a tall boy, the tall girls* etc. The word *tall* is the adjective and the words *boy, girls* are the nouns.

- مَوْصُوف must come first. There is only one مَوْصُوف
- صِفة:
  - Must come after the مَوْصُوف
  - Has the same 4 properties as the مَوْصُوف
  - There can be multiple صِفات
  - Can tolerate a long distance relationship

### Complex موصوف صفة case

How to construct fragment "Long beard of my grandfather"?

Let's approach step by step.

1. How do you say "my grandfather"? This is an اضافة. The word for "grandfather" is جَد. Therefore it will be جَد + ي (pronoun for my) = جَدِّي

- How do you say "beard of my grandfather"? Now the **اسم** "لحية" will be the **مضاف** and **جَدِّي** will become the **مُضاف إليه**. Therefore we have **لِحْيَةُ جَدِّي**. This is a compound fragment consisting of two **اضافة**. **لِحْيَةُ** is the first **مضاف** and **جَدِّي** is its **مُضاف إليه**. Now **جَدِّي** becomes the second **مضاف** and **ي** becomes its **مُضاف إليه**.
- How do you say "long beard of my grandfather"? Now we come to the **صفة** part. Before this we got done with **اضافة**. Now we realize that "long (طويل)" is the **صفة** of "beard (لحية)". We know that **موصوف** share the same four properties. Therefore "long (طويل)" has to have the same four properties as "beard (لحية)". Now from step 3, we note that **لِحْيَةُ** is **رفع**, it is singular, feminine and proper (because **جد** is proper because **ي** is proper). Now we have to construct **طويل** with the same four properties. It is **الطويلة**.
- The answer is **لحية جدِّي الطويلة**. Note: **الطويلة** has an **ال** on it even though **لحية** does not. This does not matter. It only matters that both are proper. Always remember to do the **اضافة** first, and then do the **موصوف** at the end.

### Fragment اسماء الاشارة (Pointers)

- Pointer words are **اسم** used to point at other isms
- The pointer word is called the **إِسْمُ الإِشَارَةِ** and the word it's pointing at is called the **مُشَارٌ إِلَيْهِ**.
- For example, in the phrase "this girl" the word "this" is the **إِسْمُ الإِشَارَةِ** and the word "girl" is the **مُشَارٌ إِلَيْهِ**
- Since **اسم** **الإِشَارَةِ** are **اسم**, they must have four properties status, number, gender and type
- The number and gender are determined by meaning
- Pointer words are always proper
- Most pointer words are non-flexible, thus the status can only be told based on the word's place in the sentence.
- Chart of the **إِسْمُ الإِشَارَةِ** can be found in previous sections

### Sentence vs Fragment

Pointer words can be used to make sentences or fragments.

### Making Fragments:

- The pointer must be followed immediately by **ال**
- Four properties of the **إِسْمُ الإِشَارَةِ** and **مُشَارٌ إِلَيْهِ** must match.

### Making Sentences:

- Pointer should not have **ال** after it.

Let's look at some examples from the Quran:

هَذَا الْقُرْآنُ	fragment	this Quran
فِي هَذِهِ الْحَيَاةِ الدُّنْيَا	fragment	in this worldly/lowest life
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ	fragment	this house
تِلْكَ حُدُودُ اللَّهِ	sentence	Those <b>are</b> the boundaries of Allah.
أُولَئِكَ أَصْحَابُ النَّارِ	sentence	Those <b>are</b> the companions of the fire
هَذِهِ نَاقَةُ اللَّهِ	sentence	This <b>is</b> the she-camel of Allah

### To point at the مضاف

To point at the **مضاف**, place the pointer after the **مضاف إليه**. For example, I would like to say "This path of mine" which is a fragment hence:

→ سبيلي هذه

### To create a sentence with an ال

For example I want to say "This is the man".

Use a matching pronoun to separate the pointer and the **ال** hence → هذا هُوَ الرَّحْلُ

Some examples:

This house...	هَذَا الْبَيْتُ	fragment
This house of Allah's...	بَيْتُ اللَّهِ هَذَا	fragment
This is a house.	هَذَا بَيْتٌ	sentence
This is <u>the</u> house.	هَذَا هُوَ الْبَيْتُ	sentence

### Complex اسماء الاشارة case

How do you say "This book of mine"?

There are a couple of key points to note here:

- Book of mine is an **اضافة** fragment.
- 'This' is pointing to the book. The book is the **مضاف**.
- Remember that if you want to make the pointer point at a word, then you have to put the word right after it and put a **ال** on it (هذا الكتاب).

- However, you cannot say هذا الكتابي because **كتاب** is a **اضافة** and the **مضاف** cannot take an **ال**

### Solution:

Put the pointer word after the **اضافة** eg: كتابي هذا

### تميز Fragment

**تميز** is an **اسم** used to specify comparative and superlative nouns. In order to specify the **اسم تفضيل** we use **تميز** (translated as "In terms of"). They don't have to be beside one another. They may be separated with other words.

- Must be **نصب**
- Must be singular
- Must be **نكرة**

For Example: انا اكثر منك مالاً وولداً

Note: **شَرٌّ** and **خَيْرٌ**: These are considered comparatives even though they don't sound like **اكبر** and are translated as 'better' (**خَيْرٌ**) and 'worse' (**شَرٌّ**).

### Comparatives and Superlatives (اسم تفضيل)

There are 2 ways to turn a comparative noun into a superlative.

a. **Add an ال**

أَحْمَلُ (more beautiful) → أَلْأَحْمَلُ (most beautiful)

b. **Make the مضاف اسم تفضيل**

This can be done in 3 ways. The **اسم تفضيل** in all 3 cases is superlative because it is a **مضاف**.

The best part of the book (becomes a fraction)	The noun is singular and proper	أَحْسَنُ الْكِتَابِ
The best of the books	The noun is plural and proper	أَحْسَنُ الْكُتُبِ
The best book (even though it's an إضافة we translate it as a noun and adjective)	The noun is singular and common	أَحْسَنُ كِتَابٍ

### اسم تفضيل with مِنْ

To construct sentences that have phrases like "more than" or "bigger than" we use **مِنْ**.

For Example: انا خَيْرٌ مِنْهُ (I am better than him)

## SENTENCES – Two Kinds

There are 2 kinds of sentences:

1. **اسم** based such that **جملة اسمية**
2. **فعل** based such that **جملة فعلية**

### جملة اسمية

This sentence always starts with an **اسم** in **رفع** status e.g: **مُحَمَّدٌ فِي الْمَسْجِدِ**

Our first job in understanding a **جملة اسمية** is to find the invisible "is", here are some tips to do that:

1. Proper followed by common eg: **الله اكبر (Allah is greater)**
  2. **حرف نصب** + its victim:
    - The invisible "is" is right after the **حرف** and it's victim eg: **ان الا نسان IS** ...
    - Remember that the victim of a **حرف نصب** can be far away from the **حرف** but we still translate them together
  3. **رفع** pronouns: **هو** is not just "is" but "He is"
  4. Break in the chain
    - When you can't connect a bunch of **اسم** together by applying what you learned of the 5 fragments, you will find the invisible "is" where the connection is lost
- الحمد لله رب العالمين**  
**في قلوبهم مرض**

### Examples

**انا امريكية**  
 مبتدا  
 خبر  
 جملة اسمية

**المُسلمون قالوا شيئا**  
 مبتدا  
 فعل  
 مفعول به  
 جملة اسمية

**نحنُ خَلَقْنَاهُ** (76:28) It is in fact We who have created them!/WE! WE CREATED THEM!  
 مبتدا  
 فعل  
 مفعول به  
 جملة اسمية

**أَأَنْتَ فَعَلْتَ هَذَا** (21:62) Was it really you who did this?/DID YOU?!...YOU DO THIS??  
 مبتدا  
 فعل  
 مفعول به  
 جملة اسمية

**الْحَمْدُ لِلَّهِ**  
**أَنْ لَعْنُمْ أَجْرًا حَسَنًا**  
**فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ**  
**رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ**  
**هَؤُلَاءِ قَوْمُنَا**  
**رَبُّكُمْ أَغْلَمُ**  
**أَنْ وَعَدَ اللَّهُ حَقًّا**

### جملة فعلية

This sentence always starts with a **فعل** it can be **ماضي** or **مضارع**.

### There are three parts to a basic **جملة فعلية**

1. The **فعل**
2. The doer **فاعل** (always **رفع** status)
3. The details **مفعول** (always **نصب** status)

Every basic **جملة فعلية** must have a **فعل** and a **فاعل**. The **مفعول** may or may not be present.

### Two different kinds of doers

#### Inside Doer:

- Such that in **نصروا** we are implying a doer "**هم**"

#### Outside Doer:

- They only work with **هو** or **هي**. For example only **فعل** like **نصر** or **نصرت** can have outside doer
- When your doer is not a pronoun it is called an outside doer
  - He helped is like using an inside doer **نصر** but 'Waleed helped' is an example of using an outside doer, a doer that is not a pronoun.

- Two rules to tell outside doer
  - Must be in **رفع** status
  - Must be after the **فعل**
- Outside doer can be singular, dual, or plural as following:
  - **قال مسلم ، قال مسلمان ، قال مسلمون**
- Use the **هو** version of the **فعل** if the outside doer is masculine eg: **قال مسلم**
- Use the **هي** version of the **فعل** if the outside doer is masculine eg: **قال مسلمة**
- Doer is called **فاعل** in Arabic

### Examples:

**ذهبتُم**  
 You all went.  
 أنتُم  
 Past tense فعل, doer is inside  
 جملة فعلية

**عَلَّمَ الْقُرْآنَ**  
 He taught the Quran  
 هو  
 Past tense فعل, doer is inside  
 Detail (مفعول) in nasb status  
 جملة فعلية

**رَأَيْتِ النَّاسَ**  
 You saw the people  
 أنتِ  
 Past tense فعل, doer is inside  
 Detail (مفعول)  
 جملة فعلية

### Some **حروف** and their usage

#### جملة فعلية for **حروف**

A **جملة فعلية** can easily be made into a question by introducing certain words in front of it. Notice that the **جملة فعلية** does not to change.

#### Past Examples:

Did Zeinab write?	هَلْ أَكْتَبَتْ زَيْنَبُ؟
When did Zeinab write?	مَتَى كَتَبَتْ زَيْنَبُ؟
Where did Zeinab write?	أَيْنَ كَتَبَتْ زَيْنَبُ؟
Why did Zeinab write?	لِمَاذَا كَتَبَتْ زَيْنَبُ؟
How did Zeinab write?	كَيْفَ كَتَبَتْ زَيْنَبُ؟
What did Zeinab write?	مَاذَا كَتَبَتْ زَيْنَبُ؟



### Present Examples:

Is Zeinab writing a book?	هَلْ / أَ تَكْتُبُ زَيْنَبُ كِتَابًا؟
When is Zeinab writing a book?	مَتَى تَكْتُبُ زَيْنَبُ كِتَابًا؟
Where is Zeinab writing a book?	أَيْنَ تَكْتُبُ زَيْنَبُ كِتَابًا؟
Why is Zeinab writing a book?	لِمَاذَا تَكْتُبُ زَيْنَبُ كِتَابًا؟
How is Zeinab writing a book?	كَيْفَ تَكْتُبُ زَيْنَبُ كِتَابًا؟
What is Zeinab writing?	مَاذَا تَكْتُبُ زَيْنَبُ؟

### Use of حرف "قد"

- When used with a past tense, **قَدْ** is used to emphasize and imply certainty of the action, and may also include a meaning of "already".  
For example: **قَدْ كَتَبَ** means "He already wrote" or "He definitely wrote."
- When used with present tense, it can be used to imply certainty, or it may also give a meaning of "might".  
The meaning depends on the context. **قَدْ يَعْلَمُ** means "He might know" or "He certainly knows" depending on the context.

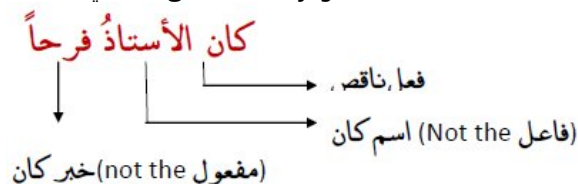
### Use of ما and مَنْ

- ما** means 'what' For example: I ate what was in my plate
- مَنْ** means 'who/someone who/ anyone who' For example: I met someone who spoke in English

### كان and its sisters (كان و اخوتها)

Verb **كان** and its sisters are special verbs that give specific meaning to a sentence. They work like **أفعال** but are not labeled like a **جملة فعلية**

- The Arabic word for 'WAS' is **كان**. **كان** is a past tense verb and is conjugated in the same way that all **فعل ماضي** are conjugated



- The Arabic word for 'WILL BE' is **يكون**. It is considered to be **فعل مضارع** and is conjugated as such.

- يكون** is strictly used for the future only.
- In order to limit **يكون** to the future tense we attach either **س** or **سوف**

سَيَكُونُ - He will be

سَوْفَ يَكُونُ - Soon he will be

- يكون** sentences are treated in the exact same way as **كان** sentences (they are both **جملة اسمية** and their parts are labeled the same way)

سَأَكُونُ مُعَلِّمًا

↓

فعل ناقص

اسم يكون - ضمير مستتر تقديره أنا

Meaning	افعال ناقصة
It was	كَانَ
It became by morning	أَصْبَحَ
It became by evening	أَمْسَى
It became overnight	بَاتَ
It became, it changed	صَارَ
It became by forenoon	أَضْحَى
It became by day	ظَلَّ
It is not	لَيْسَ
It did not cease	مَازَالَ
It continued	مَادَامَ
It did not depart from doing	مَا بَرَحَ
It did not stop doing	مَا أَتَفَكَ
It did not refrain	مَا فَتَى

### أسماء موصولة

They are a set of the words that mean 'the one who'. They are non-flexible **اسم** and are always proper.

الَّذِي الذَّانِ الَّذِينَ الَّتِي الَّتَانِ اللَّائِي اللَّوَاتِي

These **اسم** cannot stand on their own and thus require a **صلة** which explains them and gives them a complete meaning.

الَّذِي آمَنَ

↓ ↓

اسم موصول صلة الموصول

### Negations

There are 7 ways to negate in Arabic

#### 1 Absolute Negation (لا نافية للجنس)

It is very strong negation only with **اسم**. The **اسم** followed by "لا نافية للجنس" must be light and in **نصب** status. Nothing can come between **لا** and its **اسم** (the word after it). Together the **لا** and its **ism** make up the **مبتدا**. For example:

Eg: لا رَجُلٌ فِي الْبَيْتِ There is absolutely no man at all in the house.

↓ ↓

مبتدا خبر

#### 2 Negating جملة اسمية using ما and ليس

There are 4 ways of negation a **جملة اسمية**. You can do one of two things to the **مبتدا** and one of two things to the **خبر**. If there is no **خبر** in the **جملة اسمية** just two options exists (since we can't alter the **خبر**).

Things you can do to the Khabr	Things you can do to the Mubtada'
Attach a <b>ب</b>	Use <b>ليس</b>
Make it <b>نصب</b>	Use <b>ما</b>

- ليس المسلمُ كاذباً (least strongest negation)
- ما المسلمُ كاذباً
- ليس المسلمُ بكاذبٍ
- ما المسلمُ بكاذبٍ (strongest negation)

#### 3 Negating past tense

There are two ways to negate in the past tense

Use لم يُفْعَلْ He didn't help.	Used to inform or answer a question.
Use ما فَعَلَ No! He didn't help.	Used to correct and refute.



NOTE: لم only works with فعل مضارع but the meaning it produces is past tense.

#### 4 Negating present tense

Negating the present tense is super simple just add لا in front

#### 5 Negating future tense

There are two ways to negate future tense. Both produce different meanings

- Use لن which means "will not"
- Use لَمْ which means "has not yet"

For example:

He will not study.	لَنْ يَدْرُسَ
He hasn't studied yet.	لَمْ يَدْرُسْ

#### 6 Nothing but

##### a. (ما إلا)

This type of negation produces a "Nothing but" meaning. For example "I am nothing but a student". Add ما to the مبتدأ and إلا to the خبر. The status of the مبتدأ and خبر should remain unchanged. Just add ما and إلا  
 (It is nothing but reminder) → هو ذَكَرَ

##### b. (إلا and إن)

If you want to emphasize the negation and make it stronger you use a combination of إن and إلا

#### 7 Not a single (ما من)

There is a من in Arabic that is used only in negative sentences called من زائدة. It is used to say 'not a single \_\_\_\_'. We put the من in front of the اسم we want to negate.

For example:

ما ذَهَبَ مِنْ رَجُلٍ	Not a single man went.
↓	↓
ما نافية	فعل
فاعل في	ماضي
محل رفع	

#### مفاعيل

There are 5 types of مفاعيل

- مفعول به - Answers question 'What/Who'
- مفعول فيه - Answers question 'When and where'
- مفعول له - Answers question 'Why'
- مفعول حال - Answers question 'How'
- مفعول مطلق

Note: All مفاعيل must be نصب or نصب

#### Sentence's Status

So far we have learnt how to tell the status of only single words. That was done to keep things simple in the beginning. The status (رفع نصب جر) can also apply to sentences.

#### What does في محلّ means?

When a sentence is in a particular status, we use the terms في محلّ رفع or في محلّ نصب or في محلّ جر .

#### When is a sentence in رفع محلّ status?

- We learned that the first اسم مرفوع is the مبتدأ and the second اسم مرفوع is the خبر.
- The مبتدأ has to be a singular اسم or a fragment. It can never be a sentence.
- The خبر on the other hand can be a sentence; in fact it is very common for the خبر to be a sentence as opposed to a single word.
- It can be either a جملة اسمية or جملة فعلية.
- A sentence can also occur as a صفة to a موصوف that is اسم مرفوع.

#### When is a sentence in نصب محلّ status?

- A sentence can occur as a مفعول به to certain verbs. In this case it would be في محلّ نصب.
- A sentence that is a حال would also be في محلّ نصب.
- A sentence that occurs as a صفة to a موصوف that is في محلّ نصب would also be في محلّ نصب.

#### في محلّ جر status?

- A sentence can occur as a مضاف إليه, and therefore be in جر status.
- A حرف جر can precede a sentence and therefore push the sentence into جر status.
- A sentence can occur as a صفة to a موصوف that is اسم مجرور.

#### Sentence as مضاف إليه

The two special مضاف, namely يوم and إذ, are different from the special مضاف we encountered previously. How?

These two on the other hand require an entire sentence to be their مضاف إليه.

For Example:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ or يَوْمَ يَقْرَأُ الْمَرْءُ مِنْ آخِيهِ

We see that يوم and إذ take a sentence after them as the مضاف إليه. This sentence is in جر status. But we say في محلّ جر instead of مجرور because the جر - ness is not visible. Also note that the sentence can be either جملة اسمية or جملة فعلية.

Note: إذ always needs a sentence after it. This sentence acts as the مضاف إليه. However, يوم may take a single اسم or a sentence as a مضاف إليه.

#### Sentence as صفة

In this type of موصوف, the موصوف is a singular common noun and the صفة is a sentence. Key points this new type of موصوف.

- The موصوف is a common noun and the صفة is a sentence, either nominal or verbal.
- The صفة comes immediately after the موصوف
- The صفة sentence has a pronoun, متصل or مقدر, which refers back to the common noun. This pronoun will always be in the third person.
- The صفة is a sentence, we don't discuss the 4 properties, rather we focus only on the first property which is status. The صفة sentence adopts the same status as the موصوف i.e. if the رفع is موصوف, the صفة sentence will be رفع status as well.

Examples of موصوف where the صفة is a sentence	Translation
هو رَجُلٌ وُلِدَ فِي أَمْرِيكَ صفة = جملة في محل رفع	He is a man who was born in America
رَأَيْتُ رَجُلًا وُلِدَ فِي أَمْرِيكَ صفة = جملة في محل نصب	I saw a man who was born in America
تَكَلَّمْتُ مَعَ رَجُلٍ وُلِدَ فِي أَمْرِيكَ صفة = جملة في محل جر	I spoke with a man who was born in America

#### Sentences as حال

An entire sentence can be a حال whether it is a جملة اسمية or جملة فعلية. In such cases the entire sentence would be في محلّ نصب. Every جملة اسمية that comes as a حال requires a special type of و before it. This type of و is called الواو الحالية

For example: رَأَيْتُ زَيْدًا وَ هُوَ خَارَجٌ

## Questions

Particles of questioning always come at the beginning of a sentence and have no grammatical effect on the structure of the sentence in most cases.

There are two question particles which are **حرف** whereas the rest of them are **اسم**. The two **حرف** are **أ** and **هل**.

How	كَيْفَ
When	مَتَى
Where	أَيْنَ
Who	مَنْ
When (sarcastically)	أَيَّانَ
How (shocked)	أَنَّى

Note: take note of the two particles, **أَنَّى** and **أَيَّانَ**.

- The particle **أَيَّانَ** is used sarcastically in the Qur'an – **أَيَّانَ يَوْمَ الْقِيَامَةِ**.
- The particle **أ** is used to express astonishment – **يَا مَرْيَمُ أَنْتِ لَكَ هَذَا**.

## Compound Questions

The original particle is **ما**. This particle can be used to construct other question particles in Arabic. How? It is a two step process.

- First a **حرف جر** is added to the beginning of **ما**.  
**For example:** **لِمَا** بما فيمَا، etc.
- Then the ending **ا** is dropped in order to differentiate it from a **اسم موصول**.  
**For example:** **بِمَ**، **فِيمَ**، **لِمَ**.

The particle used for quantity in Arabic is **كَمْ**. It means "How many".

## Connectors (حرف عطف)

In Arabic, we use certain words to make connections between words, fragments, and sentences. These are known, in Arabic, as the **حرف عطف**.

- The part before the **حرف عطف** is known as the **معطوف عليه**, and
- The part after the **حرف عطف** is known as the **معطوف**. So all-in-all, we have three parts.

- Grammatically, the **حرف عطف** serves to carry over the status from the **معطوف عليه** over to the **معطوف**.

Common connectors are: **و، ف، ثم، أم، أو، إمّا، بل، لكن** etc

## Conditional Statement (جملة شرطية)

A conditional statement (**جملة شرطية**) can be defined as an "if-then" statement. It has two parts:

- شرط** the condition
- جواب الشرط** the answer to the condition, the consequence of the condition

**For example:**

If Fatima goes, then Ahmed will go.

## Forming Conditional Statement

In Classical Arabic, the lightest **جزم** form of a **فعل** is used to communicate a **شرط** and its **جواب**.

**For example:**

**إِنْ تَذْهَبِ فَاطِمَةُ يَذْهَبِ أَحْمَدُ**

Notice that both of the **أفعال** " **تَذْهَبِ** " and " **يَذْهَبِ** " are in **جزم** status to indicate a condition.

## Particles of Condition and their meanings

There are certain words in Arabic that make a normal sentence into a **جملة شرطية**.

- إِنْ** translated as 'if'
- مَا** translated as 'whatever'
- مَنْ** translated as 'whenever'

## Construction of a جملة شرطية

- The typical sequence of a **جملة شرطية** is the conditional word followed by a **مضارع مجزوم فعل** followed by another **مضارع مجزوم فعل**
- Each **مضارع مجزوم فعل** along with its respective **مفاعيل** is its own sentence. And the entire construction is the conditional sentence.

## Important Points

- جملة شرطية** can also be made up of **فعل ماضى**.
- In this case the **شرط** and **جواب الشرط** both would be **فعل ماضى فى محل جزم**
- Note that in both cases above whether the **شرط** is a **فعل مضارع** or **ماضى**, the **جواب الشرط** is also a **مضارع** or **ماضى**.
- Sometimes **جواب الشرط** can be a **اسم**, or a command or it can have a **سوف** or **س** attached

to it. In all of these cases there is a mismatch between the **شرط** and the **جواب الشرط** and hence a **ف** must be added to the **جواب الشرط**.

**Examples:**

**إِنْ يَشَأْ يُذْهِبْكُمْ  
فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ  
وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ  
فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا**

## SPECIAL CONDITIONAL PARTICLES لو and اذا

- اذا**
  - Translates as 'if and when'
  - Can be used with both **ماضى** and **مضارع**

**For example:**

**حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ**

**إِذَا تَنَالَى عَلَيْهِ ءَايَتُنَا قَالَ أَسْطِرُّ الْأُولِينَ**

- لو**
  - Comes with a **ل** on the **جواب**
  - Together the **شرط** and **جواب** translate at 'had \_\_\_\_ happened, y'
  - Can be used with both **ماضى** and **مضارع**
  - The **ل** that usually comes on the **جواب** is sometimes omitted in the Quran for rhetorical purposes

**For example:**

**... قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَاذِبُونَ**

## Emphasis (تاكيد)

- فد** - It is used to emphasize either a **ماضى** or **مضارع**. It can be translated as 'already' or 'in fact' or 'had/have/has'. These translations are dependent on the context.

**For example:**

قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ	We have clarified the signs for a believing people
قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ	The right path has become from the wrong path.
قَدْ أَفْلَحَ الْمُؤْمِنُونَ	The believers have already succeeded.
قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ	We, in fact, know what the earth takes of them

- ل – Its emphasis can be attached to any type of word. Consider these two sentences:

إِنَّ اللَّهَ لَعَنِيَّ حَمِيدٌ  
وَاللَّهُ عَنِّي حَمِيدٌ

The first sentence is more emphatic than the second.

- ن – مضارع and نهى can be made more emphatic by attaching a ن to the end.

- يَقُولُ + ن = يَقُولُونَ
- يَقُولُونَ + ن = يَقُولُونَ
- لا تَقُولُ + ن = لا تَقُولُونَ
- لا تَقُولُونَ + ن = لا تَقُولُونَ

## Expression of amazement

### بِئْسَ وَ نِعَمَ

These words are a special kind of فعل. They are لازم, so they do not take a مفعول. For this reason, you will always find them followed by a اسم in the رفع status, the فاعل.

- نِعَمَ is used to express positive amazement, or praise, translated as 'What an excellent x!'  
...نِعْمَ الثَّوَابُ وَحَسُنَتْ ثِقَاتُ ٣١
- بِئْسَ is used to express negative amazement, or blame, translated as 'What a terrible x!'  
...بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقَاتُ ٢٩

### حسن و ساء

These words are a special kind of فعل. They are متعدى and can take both a فاعل and مفعول.

- حسن is used positively and translated as 'What an excellent x!'
- ساء is used to express negative amazement, or blame, translated as 'What a terrible x!'

### ما أفعله

This expression can be used both positively and negatively. This expression is made up of three parts:

- A ما followed by two اسم
  - The first اسم is always a comparative
  - The second اسم is the object of amazement
- Both اسم are always in the نصب status.

It can be translated as:

'How (first اسم) is (second اسم)!'

For example:

قَتَلْنَا لِإِنْسَانٍ مَا أَكْفَرُهُ ١٧

### أفعل به

This expression is similar in meaning to the previous, but differs in structure. It is made up of three parts:

- The first is a descriptor that follows the pattern أَفْعَلُ, the pattern of a command from the أسلم family
- The second is a ب, the حرف جر
- The third is the object of amazement, which attaches to the ب

For example:

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا..

### سيحان

This expression consists of two components:

- The first is the word سيحان, which is always light and in the نصب status
- The second word, the object of amazement, acts as a مضاف إليه to the first word.

This expression is only used for Allah, and translates as '(we declare) the glory of Allah!'

## Miscellaneous Expression

### عسى

It is translated as 'hopefully' or 'perhaps'.

Construction of عسى sentences:

- عسى is a فعل and is generally followed by an outside فاعل

- which is then followed by an أَنْ that attaches to a جملة فعلية

For example:

Perhaps Allah will bring victory!

فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ.. ٥٢

Note: عسى can have an inside فاعل, but this occurs only in a few cases in the Quran.

### كاد

It is translated as 'almost'.

Construction of كاد sentences:

- كاد is always followed by a فعل مضارع directly after it
- This is because the tense is determined by كاد and not the فعل after it.
- Sometimes there is a أَنْ before the فعل مضارع

For example:

'And they almost did not do it'

وَمَا كَادُوا يَفْعَلُونَ ٧١

Note: that كاد, like عسى, can have an outside doer or an inside doer.

ماضٍ		
كَادُوا	كَادَا	كَادَ
كَادَتْ	كَادَتَا	كَادَتْ
كَادْتُمْ	كَادْتُمَا	كَادْتُمْ
كَادْتُنَّ	كَادْتُنْمَا	كَادْتُنَّ
	كَادْنَا	كَادْنَا
مضارع		
يَكَادُونَ	يَكَادَانِ	يَكَادُ
يَكَادَتْنِ	يَكَادَانِ	يَكَادُ
يَكَادُونَ	يَكَادَانِ	يَكَادُ
يَكَادِينَ	يَكَادَانِ	يَكَادُ
	يَكَادُ	يَكَادُ

### طفق

طفق is a فعل which means 'to start' and is followed directly by a فعل مضارع.

For example:

طَفِقَ يَعْمَلُ → 'He started working'

### لولا

This expression is used in two different ways.

- 1 The first usage is in the meaning of "had it not been for". It has two parts:
  - لولا comes at the beginning of the first part. Gives the meaning of 'had it not been for'
  - ل comes at the beginning of the second. Gives the meaning of 'would have'

For example:

لَوْلَا كُتِبَ مِنَ اللَّهِ سَبَقُ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ٦٨

- 2 The second usage is in the meaning of "Why don't/doesn't ..." Although this looks like a question, it is actually not a question. Rather it is used for rebuking. It has only one part.
  - لولا comes at the beginning

For example:

و يقولون لولا انزل علينا آية من ربنا ..

### أما

It means "as for". It is used to detail on a specific subject or topic. It has two parts:

- أما comes at the beginning of the first part
- ف comes before detail part

أما السفينة فكانت لمسكين يعملون في بحر فاردت...

### مِنْ قَبْلُ و مِنْ بَعْدُ

Both قَبْلُ (before) and بَعْدُ (after) are special مضاف. However, they don't occur as a مضاف always. In this case they become non-flexible and have a ضمة as the last حركة. They can be preceded by a مِنْ for more emphasis

مِنْ بَعْدُ or مِنْ قَبْلُ

For example:

الَّذِي رَزَقْنَا مِنْ قَبْلُ..

..فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي ..

### مِنْ حَيْثُ

حيث means 'where/wherever'. It is non-flexible and always has a ضمة at the end. Sometimes it is preceded by a مِنْ for emphasis.

For example:

..وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا..  
وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ ..

### Exceptions (استثناء)

#### إِلَّا

There are two cases in which إِلَّا is used:

- 1 In a positive sentence where it gives the meaning "except".

For example:

"Then they prostrated except Iblis"

فَسَجَدُوا إِلَّا إِبْلِيسَ

- 2 In a negative sentence where it conveys the meaning "nothing but/except". Both جملة فعلية and جملة اسمية can be made negative by using one of the tools of negation. Here are some of the negative particles commonly used with إِلَّا:  
لن، لم، لا، ما، إن، لا نافية للجنس e.g.

For example:

"There is absolutely no deity worthy of worship except Allah"

لَا إِلَهَ إِلَّا اللَّهُ

"This is nothing but obvious magic"

إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ

Note: Although هل is a question particle, it also used a few times in the Qur'an in conjunction with إِلَّا.



## افعال VERBS

- A **فَعْل** is defined as a word that has a tense, for example, "jumped" is past tense, "talks" is present tense and "will sleep" is future tense.

## Verb forms in Arabic

- In Arabic the three tenses are represented by two forms:
- The past tense form called **ماضى**
- The present/future tense form called **مضارع**

## Hidden doer of a فعل

- In Arabic, every active **فعل** comes with an inside pronoun (**صَمِيرٌ مُسْتَتِرٌ**) that is the doer (**فاعل**). For example: **أَكَلَ** means "He ate", **أَكْتُبُ** means "I write".
- Therefore, a **فعل** is considered a complete sentence on its own, because it not only tells you what was done, but also who did it.
- Thus, the simplest based sentence **جملة فعلية** is simply a **فعل** on its own.

## Three root letters

- Generally a verb has three root letters **ثلاثى**, e.g **كَتَبَ** "He wrote". The root letters of a word are called **مادة**.
- In verbs, the third person singular word-form contains only the root letters to the extent that recognizing the root letters of the verbal noun and all the derivatives are based on this word-form.
- Remember several words can be formed using third person singular word-form (see **Table 1** right most column for the names of formed words or **مشتقات**).

## ابواب الافعال

- There are three root letters of the verb when a verb is converted to **مضارع** the middle letter might switch its vowel (**حركة**) for example:
- كَتَبَ** becomes **يَكْتُبُ** notice the middle letter **ت** switched to **ث**.
- Hence there could be exactly 9 possible combinations theoretically but only six occur in the practical language, such that:

	ماضى Middle Letter Vowel	مضارع Middle Letter Vowel	Valid
1	َ	َ	✓
2	َ	ِ	✓
3	َ	ُ	✓
4	ِ	َ	✓
5	ِ	ِ	✓
6	ِ	ُ	✗
7	ُ	َ	✗
8	ُ	ِ	✗
9	ُ	ُ	✓

These six possible combinations form six categories or **ابواب** that are called **ثلاثى مجرد** together but each **باب** has its own name (see **Table 1**).

Another 9 categories form when three root letters accept additional external letters that are called **ابواب ثلاثى مجرد مزبد فيه** but each **باب** has its own name (see **Table 1**).

## صرف صغير

The conjugation of a verb's formed words (**مشتقات**) is called **صرف صغير** (see **Table 1**).

## صرف كبير

The conjugation of a verb and its formed words (**مشتقات**) according to number and gender is called **صرف كبير** (see **Table 2**).

## Difference between صحيح and غير صحيح root letters

If three root letters of a verb do not contain **ي**, **أ** and **و** then it is called **صحيح** (sound) verb otherwise it is called **غير صحيح** (non sound).

- صحيح** verbs are conjugated as mentioned in **table 1** and **table 2**
- غير صحيح** verb's conjugation deviates from the normal **صحيح** verb slightly
- Sometimes **صحيح** verb has repeating root letter in that case also conjugation deviates from the normal **صحيح**

## Terminologies of غير صحيح verbs

- أَحَدَ** - **مهموز الغاء** - **1st** root letter e.g **أَحَدَ**
- سَأَلَ** - **مهموز بالعين** - **2nd** root letter e.g **سَأَلَ**

- سَيَّئَ** - **مهموز باللام** - **3rd** root letter e.g **سَيَّئَ**
- وَعَدَ** - **مثال واوى** - **1st** root letter e.g **وَعَدَ**
- يَمَنَ** - **مثال يائى** - **1st** root letter e.g **يَمَنَ**
- قَوَلَ** - **اجوف واوى** - **2nd** root letter e.g **قَوَلَ**
- بَيَّعَ** - **اجوف يائى** - **2nd** root letter e.g **بَيَّعَ**
- دَعَا** - **ناقص واوى** - **3rd** root letter e.g **دَعَا**
- حَشَى** - **ناقص يائى** - **3rd** root letter e.g **حَشَى**
- ضَلَّ** - Any of root letter repeats e.g **ضَلَّ**
- لَغِيَ** - Any of two root letter are from **ي** or **و** e.g **وَقَى**

Easy way to learn conjugation of **غير صحيح** verbs are to memorize one example of each category with the conjugation (for help see **table 3**). Conjugations of these verbs can be found in some available books that are dedicated for verb conjugations.

## Note:

- Table 3 shows that some categories can be overlapping.
- In all of the following tables 1, 2 and 3 empty cell means that form is not possible

## مضارع for حروف

## Light مضارع for حروف

Following are the **حروف** that turn a **مضارع** into a light version

أَنْ	لَنْ	لِكُنْ	إِذَا	حَتَّى
To	Will not	So that	In that case	Until

## For example:

يَنْصُرُ	He helps
لَنْ يَنْصُرَ	He will not help
إِذَا يَنْصُرُ	In that case, he will help

## Lightest مضارع for حروف

Following are the **حروف** that turn a **مضارع** into the lightest version

إِنْ	لَمْ	لَمَّا	وَلَوْ	فَلَوْ	إِلَّا
If	Did not	Not yet		Should	

**For example:**

يَنْصُرُ	He helps
لَمْ يَنْصُرْ	He did not help
إِنْ يَنْصُرْ	If he helps

**Table 1 -- ابواب الافعال (it is too صغير)**

ابواب ثلاثى مجرد مزيد فيم									ابواب ثلاثى مجرد						
X	IX	VIII	VII	VI	V	IV	III	II	I	I	I	I	I	I	
مَاضِي مَعْرُوف	فَتَحَ	صَرَبَ	نَصَرَ	سَمِعَ	حَسِبَ	كَرَّمَ	دَرَسَ	شَاهَدَ	تَكَلَّمَ	تَبَادَلَ	انْقَطَعَ	التَّحَقَّقَ	إِفْعَلَّ	إِسْتَقْبَلَ	
مُضَارِع مَعْرُوف	يَفْتَحُ	يَصْرِبُ	يَنْصُرُ	يَسْمَعُ	يَحْسِبُ	يَكْرُمُ	يُدْرِسُ	يُشَاهِدُ	يَتَكَلَّمُ	يَتَبَادَلُ	يَنْقَطِعُ	يَلْتَحِقُ	يَفْعَلُّ	يَسْتَقْبِلُ	
مَصْدَر مَعْرُوف	فَتْحًا	صَرَبًا	نَصْرًا	سَمْعًا	حُسْبَانًا	كَرَامَةً	التَّدْرِيسُ	المُشَاهَدَةُ	التَّكَلُّمُ	التَّبَادُلُ	الانْقِطَاعُ	الإِلْتِحَاقُ	الإِفْعَالُ	الِاسْتِقْبَالُ	
اسم فاعل	فَاتِحٌ	ضَارِبٌ	نَاصِرٌ	سَامِعٌ	حَاسِبٌ	كَرِيمٌ	مُدْرِسٌ	مُشَاهِدٌ	مُتَكَلِّمٌ	مُتَبَادِلٌ	مُنْقَطِعٌ	مُلْتَحِقٌ	مُفْعَلٌ	مُسْتَقْبِلٌ	
ماضى مجهول	فُتِحَ	صُرِبَ	نُصِرَ	سُمِعَ	حُسِبَ	-	دُرِسَ	شُوْهِدَ	تُكَلِّمَ	تُبَادَلَ	-	أَلْتَحَقَ	-	أُسْتَقْبِلَ	
مضارع مجهول	يُفْتَحُ	يُصْرَبُ	يُنْصَرُ	يُسْمَعُ	يُحْسَبَ	-	يُدْرَسُ	يُشَاهَدُ	يُتَكَلَّمُ	يُتَبَادَلُ	-	يُلْتَحَقُ	-	يُسْتَقْبَلُ	
مصدر مجهول	فَتْحًا	صَرَبًا	نَصْرًا	سَمْعًا	حُسْبَانًا	-	التَّدْرِيسُ	المُشَاهَدَةُ	التَّكَلُّمُ	التَّبَادُلُ	-	الإِلْتِحَاقُ	-	إِالِاسْتِقْبَالُ	
اسم مفعول	مَفْتُوحٌ	مَضرُوبٌ	مَنْصُورٌ	مَسْمُوعٌ	مَحْسُوبٌ	-	مُدْرَسٌ	مُشَاهَدٌ	مُتَكَلِّمٌ	مُتَبَادِلٌ	-	مُلْتَحَقٌ	-	مُسْتَقْبَلٌ	
امر حاضر	اِفْتَحْ	اِصْرِبْ	اَنْصُرْ	اِسْمَعْ	اِحْسِبْ	اُكْرَمْ	دَرِسْ	شَاهِدْ	تَكَلَّمْ	تَبَادَلْ	اِنْقَطِعْ	اِلْتَحِقْ	اِفْعَلْ	اِسْتَقْبِلْ	
نهي حاضر	لَا تَفْتَحْ	لَا تَصْرِبْ	لَا تَنْصُرْ	لَا تَسْمَعْ	لَا تَحْسِبْ	لَا تَكْرُمْ	لَا تُدْرِسْ	لَا تُشَاهِدْ	لَا تَتَكَلَّمْ	لَا تَتَبَادَلْ	لَا تَنْقَطِعْ	لَا تَلْتَحِقْ	لَا تَفْعَلْ	لَا تَسْتَقْبِلْ	
اسم طرف (زمان و مكان)	مَفْتَحٌ	مَضرِبٌ	مَنْصَرٌ	مَسْمَعٌ	مَحْسِبٌ	مَكْرَمٌ	-	-	-	-	-	-	-	-	
اسم آلَة	مِفْتَاحٌ	مِضرِبٌ	مِنْصَرٌ	مِسْمَعٌ	مِحْسَبٌ	مِكْرَمٌ	-	-	-	-	-	-	-	-	

اسم تفضیل	أَفْتَحَ	أَصْرَبُ	أَنْصَرُ	أَسْمَعُ	أَحْسَبُ	أَكْرَمُ	-	-	-	-	-	-	-	-
اسم مرة	فَتَحَهُ	ضَرَبَهُ	نَصَرَهُ	سَمِعَهُ	حَسَبَهُ	كَرَّمَهُ	-	-	-	-	-	-	-	-
اسم مبالغة	فَتَّاحٌ	ضَرَابٌ	نَصَارٌ	سَمَاعٌ	حَسَابٌ	كَرَّمٌ	-	-	-	-	-	-	-	-

**Table 2 -- صرف كبير** (only باب is presented here others can be conjugated accordingly)

اسم فاعل	اسم مفعول	امر حاضر	نهي حاضر
فَاتِحٌ	مَفْتُوحٌ	إِفْتَحْ	لَا تَفْتَحْ
فَاتِحَانِ	مَفْتُوحَانِ	إِفْتَحَا	لَا تَفْتَحَا
فَاتِحُونَ	مَفْتُوحُونَ	إِفْتَحُوا	لَا تَفْتَحُوا
فَاتِحَةً	مَفْتُوحَةً	إِفْتَحِي	لَا تَفْتَحِي
فَاتِحَتَانِ	مَفْتُوحَتَانِ	إِفْتَحَا	لَا تَفْتَحَا
فَاتِحَاتٌ	مَفْتُوحَاتٌ	إِفْتَحْنَ	لَا تَفْتَحْنَ
اسم مبالغة	اسم ظرف (زمان و مكان)	اسم تفضيل	اسم آلة
فَتَّاحٌ	مَفْتَحٌ	أَفْتَحْ	مِفْتَحٌ
فَتَّاحَانِ	مَفْتَحَانِ	أَفْتَحَا	مِفْتَحَانِ
فَتَّاحُونَ	مَفَاتِحُ	أَفْتَحُوا	مَفَاتِحُ
فَتَّاحَةً	اسم مرة	أَفَاتِحُ	مِفْتَحَةً
فَتَّاحَتَانِ	فَتَحَةً	فُتَحِي	مِفْتَحَتَانِ
فَتَّاحَاتٌ	فَتَحَتَانِ	فُتَحِيَانِ	مَفَاتِحُ
-	فَتَحَاتٌ	فُتَحِيَاتٌ	مِفْتَحَاتٌ
-	-	فُتِحْ	مِفْتَحَانِ
-	-	-	مَفَاتِحُ

**Table 2B**

ماضى معروف	مضارع معروف	ماضى مجهول	مضارع مجهول
هُوَ فَتَحَ	يَفْتَحُ	فُتِحَ	يُفْتَحُ
هُمَا فَتَحَا	يَفْتَحَانِ	فُتِحَا	يُفْتَحَانِ
هُمْ فَتَحُوا	يَفْتَحُونَ	فُتِحُوا	يُفْتَحُونَ
هِيَ فَتَحَتْ	تَفْتَحُ	فُتِحَتْ	تُفْتَحُ
هُمَا فَتَحَتَا	تَفْتَحَانِ	فُتِحَتَا	تُفْتَحَانِ
هِنَّ فَتَحْنَ	يَفْتَحْنَ	فُتِحْنَ	يُفْتَحْنَ
أَنْتَ فَتَحْتَ	تَفْتَحُ	فُتِحْتَ	تُفْتَحُ
أَنْتُمَا فَتَحْتُمَا	تَفْتَحَانِ	فُتِحْتُمَا	تُفْتَحَانِ
أَنْتُمْ فَتَحْتُمْ	تَفْتَحُونَ	فُتِحْتُمْ	تُفْتَحُونَ
أَنْتِ فَتَحْتِ	تَفْتَحِينَ	فُتِحْتِ	تُفْتَحِينَ
أَنْتُمَا فَتَحْتُمَا	تَفْتَحَانِ	فُتِحْتُمَا	تُفْتَحَانِ
أَنْتُنَّ فَتَحْتُنَّ	تَفْتَحْنَ	فُتِحْتُنَّ	تُفْتَحْنَ
أَنَا فَتَحْتُ	أَفْتَحُ	فُتِحْتُ	أُفْتَحُ
نَحْنُ فَتَحْنَا	نَفْتَحُ	فُتِحْنَا	نُفْتَحُ

**Table 2A**



**Table 3 – Verb Examples by Categories and Root Letters**

ابواب ثلاثى مجرد مزيد فيه									ابواب ثلاثى مجرد						
X	IX	VIII	VII	VI	V	IV	III	II	I	I	I	I	I	I	
صَحِبَ	فَتَحَ	صَرَبَ	نَصَرَ	سَمِعَ	حَسِبَ	كَرَّمَ	دَرَسَ	شَاهَدَ	أَرْسَلَ	تَكَلَّمَ	تَبَادَلَ	انْقَطَعَ	إِنْتَحَقَ	أَفْعَلَ	إِسْتَقْبَلَ
مهموز الفاء	أَهَبَ	أَدَبَ	أَخَذَ	أَرَجَ	-	أَدَبَ	-	-	أَمَنَ	-	-	-	إِيتَلَحَ	-	إِسْتَأْذَنَ
مهموز العين	سَأَلَ	-	-	يَيْسَ	-	لُؤْمَ	-	-	-	-	-	-	-	-	-
مهموز اللام	قَرَأَ	هَتَأَ	-	سَيَأَ	-	جَرَأَ	-	-	-	-	-	-	-	-	-
مضاعف	-	فَرَّ	مَدَّ	مَسَّ	-	حَابَّ	أَحَبَّ	-	-	-	تَحَابَّ	إِنْضَمَّ	إِهْتَمَّ	-	إِسْتَمَدَّ
مثال واوى	وَقَعَ	وَعَدَ	-	وَجَلَ	وَرِمَ	وَسُمَ	-	-	أَوْجَرَ	-	-	-	إِنْقَدَ	-	إِسْتَوْجَبَ
مثال باني	يَتَعَ	يَتَمَ	يَمَنَ	يَسِينَ	يَقِطَ	يَمَنَ	-	-	أَيَسَرَ	-	-	-	إِئْسَرَ	-	إِسْتَيْقِطَ
مثال و مهموز	-	وَأْرَ	-	خَافَ	-	-	-	-	-	-	-	-	-	-	-
اجوف واوى	بَاهَ	-	قَالَ	جَيَدَ	-	-	-	-	أَعَانَ	-	-	إِنْقَادَ	إِجْتَابَ	-	إِسْتَعَانَ
اجوف باني	شَاءَ	بَاعَ	-	رَضِيَ	-	-	-	-	أَطَارَ	-	-	إِنطَارَ	إِخْتَارَ	-	إِسْتَمَالَ
اجوف و مهموز	-	جَاءَ	-	نَسِيَ	-	-	-	-	أَسَاءَ	-	-	-	-	-	-
ناقص واوى	-	-	دَعَا	أَرَى	-	رَخُوَ	رَكَى	رَاضَى	أَرْضَى	تَخَلَّى	تَصَابَى	إِنْمَحَى	إِرْتَضَى	-	إِسْتَخَلَى
ناقص باني	سَى	رَمَى	كَنَى	وَجَى	-	-	سَمَّى	لَاقَى	أَلْقَى	تَوَقَّى	تَسَاوَى	إِنْقَدَى	إِجْتَبَى	-	إِسْتَرْقَى
ناقص و مهموز	-	أَرَى	-	حَيَّى	-	-	-	-	أَتَى	-	-	-	إِئْتَلَى	-	-
ناقص و مهموز	رَأَى	-	-	-	-	-	-	-	أَرَى	-	-	-	-	-	-
لغيف مفروق	-	وَقَى	-	-	-	وَلَّى	-	-	أَوْجَى	-	-	-	إِنْدَى	-	إِسْتَوْفَى
لغيف مفروق	-	طَوَى	-	-	-	-	-	-	-	-	-	إِنزَوَى	-	-	-
لغيف مفروق و مهموز	-	أَوَى	-	-	-	-	-	-	أَوَى	أَوَى	-	-	-	-	-

[illegible]